

Alpha Epsilon Iota

Phi Theta Kappa Chapter

of

Shelton State Community

College

Historic Documents

1981 - 1982

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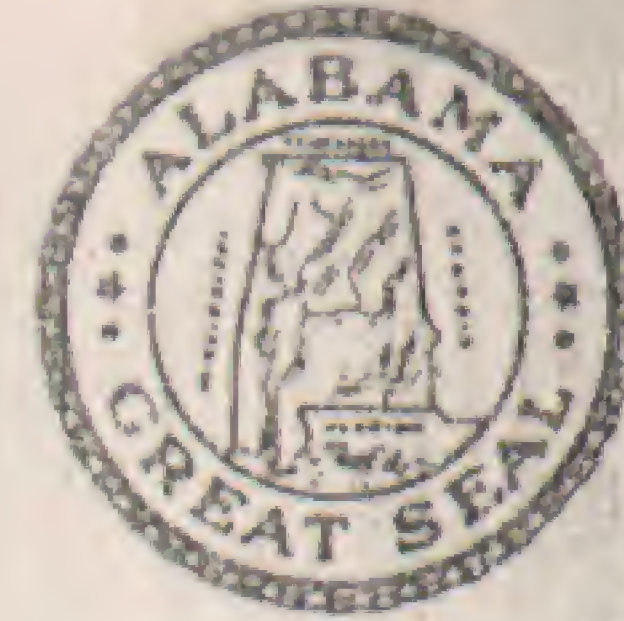
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1981 SPRING INITIATION CEREMONY
AND HIGH SCHOOL HONORS RECEPTION



SHELTON STATE COMMUNITY COLLEGE
JUNIOR COLLEGE DIVISION

202 SKYLAND BOULEVARD
TUSCALOOSA, ALABAMA 35405



Leo Sumner, President

February 16, 1981

Telephone (205) 759-1583

Dr. Margaret Mosal
Executive Director
Phi Theta Kappa Fraternity
P.O. Box 230
Canton, MS 39046

Dear Dr. Mosal:

After our second year since charterization, Alpha Epsilon Iota is ready to offer scholarships to incoming freshmen.

We plan to offer one full-year scholarship and several book scholarships to graduating high school seniors in our area. These students will also become provisional members of our chapter.

We have tentatively set April 10 as the date for our program to honor these students and to formally initiate this year's new members of PTK. We plan to have a speaker and a reception.

We cordially invite you (or a representative of the national office) to join us at our first High School Honors Reception and Initiation Ceremony.

Please let me know if you will be able to attend. I'll send additional details as our plans shape up.

I look forward to your reply.

Sincerely,

Deborah Grimes

Deborah Grimes
Sponsor

PHI THETA KAPPA

ALABAMA STATE CONVENTION

FEBRUARY 27-MARCH 1, 1981



JEFFERSON STATE JUNIOR COLLEGE
BIRMINGHAM, ALABAMA

PI PI - HOST CHAPTER

AIRPORT RAMADA INN - BIRMINGHAM, ALABAMA

"Man in Crisis, A Quest for Values"
with Emphasis on Drama

FRIDAY, FEBRUARY 27

- 3:00 Registration Lobby
- 5:30 Dinner and Opening Session Vaudeville
Call to Order
Welcome Dr. Robert Drennen, Dean
Jefferson State Junior College
Roll Call
Introductions
Announcements
- 7:30 Honors Topic Presentation Dixieland
"Shakespeare's Ladies" Mary Krause
- 9:00 Talent Show Dixieland
- 10:30 Depart for Ice Rink
- 11:15 Ice Skating Oxmoor Ice Lodge
Sponsored by Beta of Alabama
Auburn University

SATURDAY, FEBRUARY 28

- 8:30 Breakfast Vaudeville
Sponsored by Alpha of Alabama
University of Alabama
- 9:30 General Business Session Vaudeville
Call to Order
National Office Report . . Dr. Jack Crocker
Nomination of State Officers
Announcements

- 10:45 Refreshment Break Vaudeville
- 11:00 Honors Topic Presentation Dixieland
Hamlet, Act V Pioneer Players
David Elder, Director
- 12:15 Lunch Vaudeville
- 1:30 Regional Song Competition Dixieland
- 2:30 Film Dixieland
The Taming of the Shrew
- 6:30 Election of State Officers Lobby
- 7:30 Awards Banquet Vaudeville
Invocation
Introduction
Music The Jefferson State Singers
Welcome Dr. Judy Merritt, President
Jefferson State Junior College
Music and Values Dr. Jack Crocker
Special Presentation Dr. Jo Marshall
Order of the Golden Key Dr. Jack Oden
Chapter Awards Dr. Jo Marshall
Installation of State Officers
Phi Theta Kappa Song
- 10:00 Phi Theta Kappa Dance Dixieland

SUNDAY, MARCH 1

- 9:00 Breakfast Vaudeville
Sponsored by Gamma of Alabama
University of Montevallo

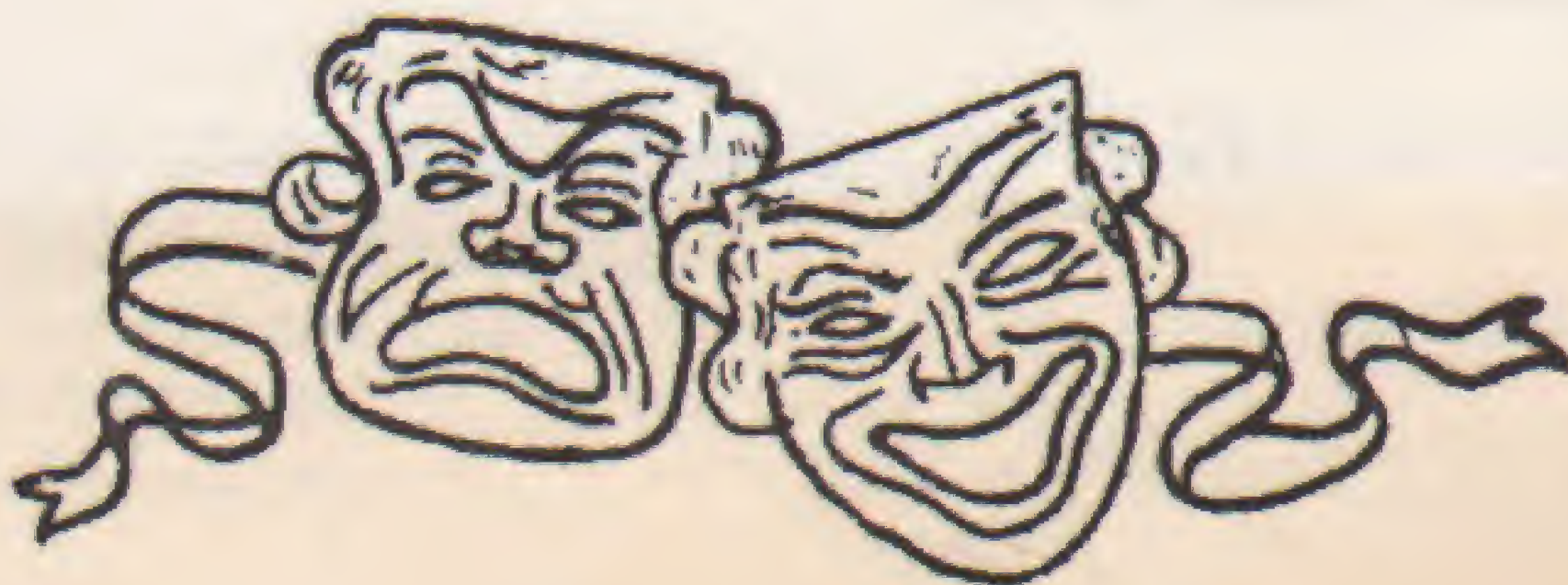
STATE OFFICERS

President Pi Pi
Vice President Theta Iota
Secretary Omicron Upsilon
Historian Tau Mu

Phi Theta Kappa Song

Give us wisdom, God, we pray,
That our lives from day to day
May reflect on all around us
That great gift which now has bound us.

For a band of seekers, we,
With our magic letters three-
Phi Theta Kappa,
Phi Theta Kappa.



Yea Alabama!

P.T.K.!

Every chapter is behind you,
all the way.

All of our students make the grade,
and our dedication, it will - never fade!

Yea Alabama!

P.T.K.!

Wisdom, strength, and leadership
have always been our way.

Strive on, strive on, strive on -

Remember to keep working so that
we can say

Alabama's finest

Lead the way

Our motto will always

Be "Go! P.T.K.!!!"

Sung to the
All's
Song
Time of
fight
Song competition
entry - 1981
state
convention

Margaret Weaver inducted into
the Order of the Golden Key



Installed as State President 1981-82



Alpha Epsilon Iota wins Most
Improved Chapter Award



Award-Winning Alpha Epsilon Iota!

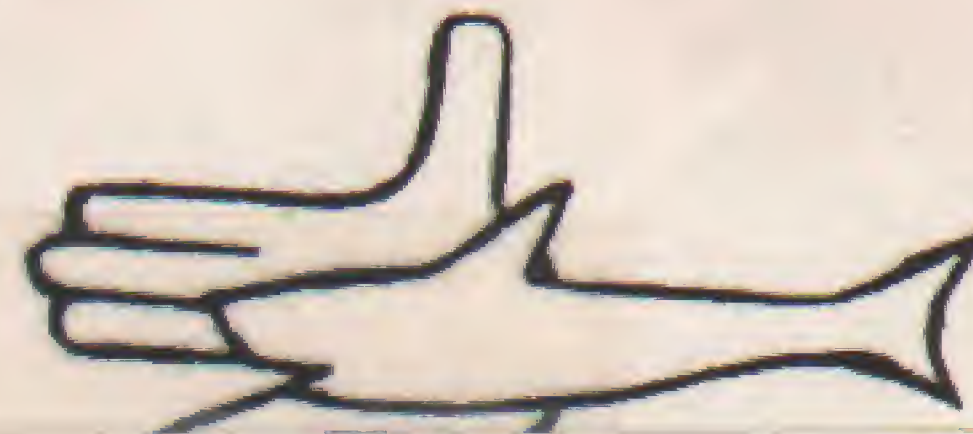




Alexander City State Junior College

P. O. Box 699

ALEXANDER CITY, ALABAMA 35010



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PTK CONVENTION FACT SHEET

We will be staying at the Shamrock Hilton Hotel in Houston, Texas, March 26-28. You can be reached by phone at 1-713-668-9211. Your sponsors, Deborah Grimes and Guesna Dohrman, can also be reached at the Hilton at that number (through March 29).

You are traveling with other Alabama PTK members on a chartered Trailways bus. It will leave Montgomery at 4:00 pm on Wednesday, March 25.

IT WILL PICK YOU UP IN CUBA, ALABAMA, AT 6:30 PM ON WEDNESDAY, MARCH 25.

We will have to leave Shelton State between 5:15 and 5:30 pm on Wednesday, March 25. I am trying to make arrangements for a school bus to take you to Cuba. If these arrangements don't work out, we will need at least two cars to take the 8 of you to Cuba and to pick you up on Sunday. (our alternative was to meet the bus in Montgomery, Alabama).

You should arrive in Houston around 9:00 am Thursday, March 26. You may want to take pillows and blankets so you can sleep on the bus. The bus can be locked so you can leave these items on the bus when you get to Houston.

Your first stop will be Meridian, Mississippi, for supper (shortly after you get on the bus in Cuba). You will travel through Jackson, Shreveport, and Tyler.

No convention activities are scheduled before 6:00 pm on Thursday. Consequently, you'll have a lot of free time on Thursday. You may check in to the hotel as soon as they'll let you (I'll give you the reservation confirmations to take with you). Ms. Grimes and Mrs. Dohrman will arrive around 5:00 pm on Thursday. Mrs. Hattie Nunnery, sponsor of PTK at Alexander City State Junior College, is the supervisor of the bus trip.

You will leave after the awards banquet Saturday night (1:00-2:00 am Sunday, March 29) and arrive in Cuba around 1:00 pm on Sunday, March 29. Again, if a school bus is unavailable at least two cars will be needed to meet you in Cuba.

The bus will be at our disposal in Houston but a small transportation fee (maybe \$2/trip) is needed to cover extra trips (this will be cheaper and easier to manage than cabs). We plan to visit the Galleria shopping complex, Astrodome, and the Space Flight Center if possible.

You should also plan to take "food money" for supper Wednesday night, breakfast (4 days), and lunch (4 days)--if you plan to eat at those meals. Bring along a little extra money for any souvenirs you might wish to but.

I think we'll have a great time! I look forward to it!

Debbie

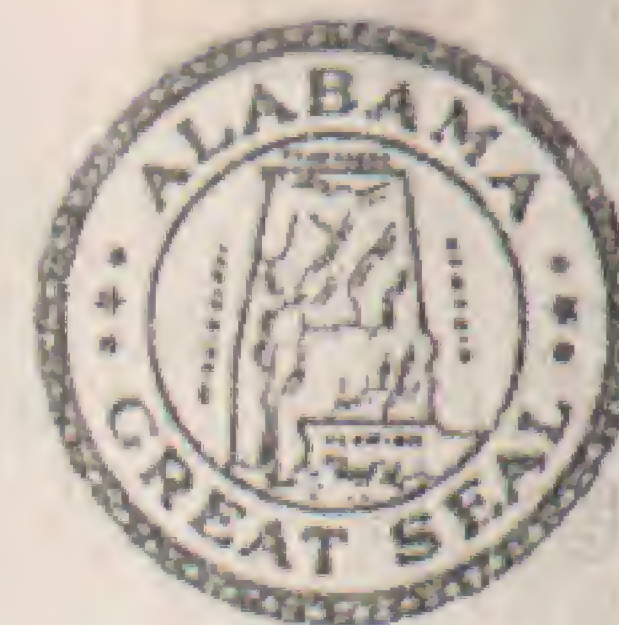
Thank
Debbie
Chapter
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1981 SPRING INITIATION CEREMONY
AND HIGH SCHOOL HONORS RECEPTION



SHELTON STATE COMMUNITY COLLEGE
JUNIOR COLLEGE DIVISION

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Executive Director
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We cordially invite you (or a representative of the national office) to join us at our first High School Honors Reception and Initiation Ceremony.

Please let me know if you will be able to attend. I'll send additional details as our plans shape up.

I look forward to your reply.

Sincerely,

Deborah Grimes
Sponsor

ACCREDITED BY THE SOUTHERN ASSOCIATION OF COLLEGES AND SCHOOLS



When Ms Grimes invited me to speak at the Phi Theta Kappa initiation, I was flattered. I wanted to speak to this group because I admire the members of this organization for being achievers and for being the carriers of our culture to the next generation. Certainly, under the sponsorship of Ms. Grimes and Mrs. Dohrman, Phi Theta Kappa members have grown through cultural exposure to become representative of the best students Shelton State Community College has to offer to our community and to our society.

I also wanted to accept the invitation to speak here tonight because the honors theme for 1981, "Man in Crisis: A Quest for Values" intrigues me. This theme is certainly not new to PTK or to our age. The poet W. H. Auden deals with this topic in one of my favorite poems, "In Praise of Limestone." It begins this way:

If limestone form the one landscape that we the inconsistent ones
Are consistently homesick for, this is chiefly
Because limestone dissolves in water. Mark these rounded slopes
With their surface fragrance of thyme and beneath
A secret system of caves and conduits; hear these springs
That spurt out everywhere with a chuckle
Each filling a private pool for its fish and carving
Its own little ravine whose cliffs entertain
The butterfly and the lizard; examine this region
Of short distances and definite places.

In this poem Auden establishes the proposition that human ~~virtue~~ virtue depends, in part, upon a simple assertion of the common values of life. The limestone's inconsistency is representative of human innocence in quest of values. These values are carved out of limestone with "springs that spurt out everywhere with a chuckle, Each filling a private pool for its fish and carving its own

little ravine." We are consistently searching for the inconsistent in what Auden calls ironically "definate places." We today are searching for values in a world that is limestone and like it or not we must continually be changing or adapting our values to fit the new world.

When I began preparing this talk, I first sought to define "value," the key word in this year's honor theme. I found that ^{psychologists} ~~values~~ are usually defined ^{values} as

"congregations or clusters of beliefs to which attitudes have been attached."

The strength of these attitudes then determines which kinds of values are most important to us, perhaps even the ones we are willing to die for. Edward Spranger, a noted German scholar, has a classification system of values that I think will further define values for you. He maintains that all values can be classified into six types: pragmatic values, political values, psychological values, sociological values, philosophical-theological values, and aesthetic values. In Spranger's system, people and clutres can be classified into types according to the value type they place the most emphasis on in their quest for values.

The Greeks, for example, looked for release from their calamities in aesthetic values; the Romans sought their values in the political arena, in competition, power, and influence; medieval man turned to Christianity and philosophical-theological values for salvation; modern man, it seems, has increasingly sought his values in the realm of the pragmatic in that he seeks the useful, the practical, the economical, and the scientific.

This brochure that I received from PTK explaining the thrust for the honors topic this year indicates that the breakdown of these value types that I have just mentioned leaves modern man in a crisis of values such as mankind has never before faced. The brochure then asks that PTK members explore these crisis in values as they are reflected in some of the best of twentieth century drama including O'Neill's THE HAIRY APE, Wilder's OUR TOWN, Williams' THE GLASS MENAGERIE, Hansbury's RAISIN IN THE SUN, Shaffer's EQUUS, etc.

From the beginning of time, as reflected in drama, in each age, mankind's value systems have undergone changes, many times brought on by crisis. And from these value crises each time has emerged a new reality brought into being by crisis itself.

Now it is probably true that, in the past, a value complex system might last for centuries, thereby preventing any one generation from having to adapt to very much change in its value system. Certainly many of the values reflected in Roman drama differ very little from those found in its antecedent--Greek drama--written hundreds of years earlier. However, with the advent of mass communication and a universe that is forever being further revealed to us by startling and glorious scientific discoveries, mankind in the last 200 years has been faced with a constant problem of having to adapt or readjust his value system within his own lifetime. Perhaps the greatest crisis in our quest for values for us, though, is not that the old ones no longer seem to serve us in the modern world, but the fact that we have to be continually coming up with new value systems to meet the needs of a rapidly changing world. The character Yank in O'Neill's THE HAIRY APE is placed in such a position. He finds that what he values--hard labor, the sweat of his brow--simple values--are not those that make him important in society. In fact, these things relegate him to a less than human state in many people's eyes--hence the title of the play.

We in the 1980's are a people in a quandry about the present just like Yank is. Like Yank, we are a people in search of our future. We are a people in search of a value system with which we can live, a system that exists only in a limestone environment.

Psychologists tell us that human beings form their value systems in accordance with and to the extent that these value systems fulfill or frustrate their basic needs. Our values, then, are rooted in the very core of our humanness, in our tendencies to protect themselves, reward themselves, reproduce themselves physically, interact with others, band together for common defense, etc. Thus, we do not change our value system on the basis of new information and abstract valuative concerns, but we, like Yank, change our value systems primarily as a result of crises in the very pocket of our interbeing (soul?)

Part of the cause for these crises in the quest for values, as reflected in drama, is that the characters, like many modern men, find no definite answers in society as to which goals they should pursue or which lifestyle they should choose. Even so called authority figures in these plays seem uncertain about what is meaningful in life, desirable, or right.

Witness Bif and Happy Loman, sons of Willy Loman in Arthur Miller's fine 20th century American drama, DEATH OF A SALESMAN. Here you find two sons seeking a value system because the one their father had has proved to be false, even for him. They are then in a value vacuum. They don't know what "is worth it all."

In his book, Values Clarification, Sidney Simson explains: "This is a confusing world we live in. Every way we turn we are forced to make choices in how we live our lives. Ideally, our choices will be made on the values we hold. But frequently we are not clear about our own values." Simson then suggests that we develop our own value system, that we know what our values

are in order to cope with the difficult dilemmas we encounter every day. Like the protagonists in the dramas suggested for examination, perhaps we can start understanding our quest for values by understanding the values we presently hold. These values are often reflected in our reactions to various events that occur in our society. For example, you perhaps can understand what values you have by examining your reaction to events such as:

1. The murder of 23 Atlanta black children
2. The passage of a law allowing capital punishment in the state of Alabama
3. The shooting of President Reagan
4. The lack of adequate funding of education.

Our values are also expressed in our reactions to particular types of people, to the viewpoints, attitudes, and lifestyles they represent. For example, examine your reaction to:

1. People in wheelchairs
2. Your grandmother's friends
3. Jews
4. Long-haired members of a rock band.

Analysing our responses to people and events is one way of clarifying values. But an even more effective method of clarifying values is to make value choices. All of us here have at one time or another adopted value systems from our parents, our peers, or our society. And in so doing, we have lost the chance to determine our own values by letting other people determine our value choices for us.

Some individuals seem perfectly willing to have others tell them what to think and how to act, because it is easier than trying to decide these things for themselves. The protagonists of Tom Stoppard's play, ROSENCRANTZ AND GUILDENSTERN ARE DEAD are such men.

They, unlike their friend Hamlet, seem to lack any strong values or beliefs of their own and easily accept the values of the murderous king Claudius. They are in more of a crisis, although they don't realize it, than those people who must adapt their values. Their direction, their sense of purpose is given to them by Claudius. Hamlet, on the other hand, in Shakespeare's unique tragedy, realizes he has a choice to make and that it is a painful one. He says:

To be, or not to be: that is the question.

Whether 'tis nobler in the mind to suffer

The slings and arrows of outrageous fortune,

Or to take arms against a sea of trouble,

And by opposing, end them...

Unlike Rosencrantz and Guildenstern, he makes a value choice. He refuses to accept the values of his friends, ~~and~~ relatives, and the society that O. K.'s the remarriage of his mother to his uncle Claudius only a month after the death of her husband, Hamlet's father.

As Emily Webb in Thornton Wilder's OUR TOWN so poignantly realizes after she is dead, however, parents and friends can often provide helpful advice and guidance for us in our quest for values. But that's all they can do. Emily finds that we must make our own value choices. We can do this by confronting value conflicts when they appear. By analyzing alternatives open to us. By selecting the one we think is right. Then we can become more aware of the standards and principles that mean the most to us.

Walter Younger, a major character in Lorraine Hansbury's play, A RAISIN IN THE SUN, faces a crisis in values head and then deals with it. Walter's family wants to use several thousand dollars of his father's life insurance to leave the ghetto and move to an all white suburb. The whites, however, want to keep them out

and they try to buy Walter off. By accepting the money, Walter could attempt to go into business for himself and regain the self-esteem he has lost by his inability to find a good job. But to his family, the new house symbolizes a dream--their hope for a better life. So Walter must decide. Should he put his own needs first or those of the other Younger family members? When a representative of the white community comes to offer the Youngers money, Walter makes his choice.

7 And--uh--well, my father, well, he was a laborer most of his life. . . . My father almost ~~beat~~ a man to death once because this man called him a bad name or something, you know what I mean? . . . Well, what I mean is that we come from people who had a lot of pride. I mean--we are very proud people. And that's my sister over there and she's going to be a doctor--and we are very proud-- . . . What I am telling you is that we called you over here to tell you that we are very proud and that this is--this is my son, who makes the sixth generation of our family in this country, and that we have all thought about your offer and we have decided to move into our house because my father--my father--he earned it. We don't want to make no trouble for nobody or fight no causes--but we will try to be good neighbors."

Here we are tonight entering the last two decades of the 20th century and we are still searching like the ancient Greeks, the Romans, and medieval man for those values that will give meaning and dignity to our lives as human beings on a perilous journey.

To survive this journey we must not reject traditional values. But we must be willing to adapt to changing circumstances and change we must. As the PTK brochure says, "by examining the roots and directions of the problems confronting our seemingly catastrophic decade, perhaps we can discover, clarify, devise and

strengthen the values we will use to help us, if not solve the problems of the last of the 20th century, at least cope with them. In the process we may be able to understand better our purpose and place in a fragmented world--knowledge which in itself can bolster the human spirit and enhance our freedom and dignity as humans."

Charles Dickens wrote over 100 years ago of his own time:

"It was the best of times, it was the worst of times;

It was the age of wisdom, it was the age of foolishness;

It was the epoch of belief; it was the epoch of incredulity;

It was a season of light; it was a season of despair;

We had everything before us; we had nothing before us."

An almost perfect description of our times. We never had it so good and yet we've never had so many troubles. At no other point has it seemed that man has been so wise, yet so foolish; had so much, while seemingly so full of nothing. Dickens seems to sketch very aptly today's world.

But as I said earlier, these lines were written over 100 years ago. Some of you are thinking: Things really haven't changed; they're still the same. They just appear to be different. But that is not really so, and you know it. Truthfully, almost all of us can agree that change is inevitable, and it is change that affects our values. Accept it or not, changes in values are swooping down on us rapidly, very rapidly. The limestone landscape is changing constantly and at an accelerating pace. People are more transient, things are less permanent, the turnover of friends, ideas, and concepts is increasing. Alvin Toffler details this rush of change in a book he calls FUTURE SHOCK. He tells us that we are bombarded with more information, go through a more accelerated pace of life, and are becoming a more throw-away, less permanent society. The ever increasing transience,

novelty, and diversity of almost every aspect of what we value can even be felt in the small southern conservative towns such as the ones in which we live.

So what we face is "future shock"--an overload of our adaptive systems and decision making processes. This in turn throws our value systems into crisis. We don't seem to be able to adapt our value systems fast enough.

What must we do? We must survive the situation and learn to adapt to change. We must learn how to deal with change in values, to open our minds and be more receptive to new things; to evaluate them and judge them; instead of being knowked over by them, forcefully resist them. In this way we can survive a crisis in our Quest for Values so our children can have a chance to survive theirs.

Because this year's honors' theme is to be explored through literature, I want to close with some remarks from the most famous Nobel Prize Acceptance speech ever delivered--that of the great Mississippi writer, William Faulkner. These words are carved in stone on the University of Mississippi campus and represent Faulkner's concept of the writer's place in aiding mankind in his quest for values. Certainly the dramatists you have been asked to study knew the spirit of Faulkner's words.

"I decline to accept the end of man. It is easy enough to say man is immortal simply because he will endure, that when the last ding dong of doom has clanged and faded from the last dirtless rock hanging tireless in the last red and dying evening there will still be one more sound: that of man's inexhaustible voice still talking. I refuse to accept this. I believe that man will not merely endure, he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice,



Phi Theta Kappa cordially invites you to its Spring Initiation Ceremony and High School Honors Reception on Friday, April 10, at 7:30 p.m. in the auditorium.

Mr. James L. Jolly will be the guest speaker and will address PTK's national honors theme, "Man in Crisis: A Quest for Values." After the initiation of new members, Phi Theta Kappa will announce the winners of scholarships awarded to area high school seniors who will enroll in Shelton State.

R.S.V.P. Debbie Grimes or Guesna Dohrman

Phi Theta K

Text of Honors Theme Speech
Delivered by James Jolly, Jr.

page 10

but because he has a soul, a spirit capable of compassion and sacrifice and endurance. The poet's, the writer's duty is to write about these things. It is the writer's privilege to help man endure his crisis in values by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need not merely be the record of man; it can be one of the props, the pillars to help him endure and prevail."

Honorary Members Deans Lee and
Umphrey are put to work at the
awards ceremony



Pres. Leo Sumner presents scholar-
ship to Donna Wiemer



SHELTON STATE
COMMUNITY COLLEGE



Linda Lollar presents Appreciation
Plaque to Don Bell, Librarian